

The Worldlings Adventure.

DISCOVERING,
The fearefull estate of all Earth-
wormes, and men of this World: In
hazarding their pretious soules, for
the enioying of worldly happines.

Deliucred in two Sermons: Before the Wor-
thy Visitors of the Right Worshipfull Com-
pany of the Grocers.

At the Visitation of their Free Grammar Schoole at
OVBELL in North-Hamptonshire.

By Thomas Cooper Batchelour in Diuinity, Imployed
in that Businesse.



L O N D O N,

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To the right Worshipfull, the
Wardens and Assistants, and the
rest of the Brethren of the Honourable
Corporation of Grocers, worthy Patrons
of Religion and Learning, and my
very good Benefactors.

Grace, mercie and peace from God
the Father, through our Lord Iesus Christ
be multiplied.

Right Worshipfull, and deerely be-
loued, in our best beloued *Christ*
Iesus: Vouchsafe, I pray you, the
reuiew of these Meditations: which
as they were conceiued, especially
for your sakes, so they are of all other most ne-
cessarie for the well ordering, and comfort of
those Callings, wherein God hath placed you.
For seeing man consists of a reasonable soule
and body, both which must be so provided for

The Epistle Dedicatorie.

in their order and measure; as may tend to the well being of either in this life, and to the eternal happines of both in the life, to come. What so necessarie, as that one thing which indeed is onely necessarie, even by the iudgement of him that must saue or condemne the same, namely, the welfare & safetie of the precions soule? And yet seeing that God hath placed vs on the earth and that wisely, in seuerall Callings, and conditions: that so by our holy managing thereof, we may lay vp a good foundation against the life to come.

How necessarie is that knowledge, which may enforme vs rightly herein? most vsfull, and so acceptable that skill must needes bee, whereby we shall be so enabled to commerce with worldly things, as not thereby to hazard our eternall happinesse. Yea, so much the more is the direction necessary; because, as it is a Mysterie concealed from Nature, which knows not the things of God, neither indeede can know them, because they are spiritually discerned, when as its chiefest wisdom is enemy against God and it owne happinesse: as appeareth by the ordinary ship-wrake of the most, through the ignorance thereof: So it is the speciall gift of God to reueale the same vnto vs, as without which, it is not possible to secure our future estate, in passing through such manifold and slipperie occasions of our present Callings. And surely if wee consider that Axiome of Sa
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cred truth; that we cannot serue God & Mammon, and compare therewith that damnable conclusion of the world, as subiecting to the truth of God out of the conscience. Of its owne viter inabilitie, and forrist dounge on its owne shadowes: that conscionable Seruice of God, is an hinderance to worldly thrif, impossible to get riches, and keepe a good conscience, as implying a contradiction in those things, which by right vse are subordinate to each other. Is it not then, more then necessarie to know such a way, whereby wee may thrive in the world, as that withall wee may thrive to heauen, that we may find out and practise an holy subiection to the words of God, and so, discern that to be possible with God, which is impossible to men. Oh, how true is it which our blessed Sauour speaks in this case, that it is impossible for a rich man to enter into heauen; meaning, such a rich man, as wanting this heavenly wisdom, to vse the world aright; sets his confidence in riches, and rests on such slipperie foundations, forsaking the God of his strength, and rock of his saluation. And it is also most true for our eternall comfort: that though these things are snares to the wicked, to entagle and drowne them in everlasting perdition: yet we may take such a curse in the gayning, and vse of these dangerous Wares, that if we first seeke the Kingdome of heauen, and the righteousness thereof, these shall be cast vpon vs

without any great care or labour, if we make purchase of the great gaine, which is Godlines, we shall finde it profitable as well for this life, both to order our worldly affaires, and also to prosper them vnto vs; as for the life which is to come. And therefore as it is a brand of prophanenesse, to renounce our birth-right in heauen for a Messe of pottage, or any earthly happinesse whatsoeuer: as if these could not well sort together; so on the other side, it is a marke of vnbeliefe to distrust God for the well being of our bodies, seeing we haue trusted him for the happinesse of our soules. Here then is wisdom to bring both ends together; so to learne worldly thrift, as that withall we may thrue to heauen. This wisdom is best attained by Experience; & Experience, which is the Mistresse of Fooles, is then most comfortably gained, when we can be warned by others harmes.

This is my purpose in the ensuing Treatise. Wherein I endeauour to set before the eies of your minds, as in a cleare and true Mirrour, the fearefull estate of *Worldlings*; aduenturing, and working out their owne damnation, by their vnassurable and deceitfull hunting after worldly profit. Here you may take notice of an ordinary Bargaine, betweene the god of this world, & earthly minds; as willingly exchanging their eternal soules, for the enioying of the pleasures and profits of sinne for a season. Here you may see, that our destruction is of our selues, in that
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The Epistle Dedicatorie.

our corrupt, and greedy desires do entice Satan to chaffer with vs, and to preuaile for this Bargaine. Here you haue the policies of Satan liuely discovered, whereby he drawes vs on to the Bargaine, and holdeth vs to the same; that so we may prevent his subuill snarres and delusions. Lastly, you haue here the censure of the Bargaine, euen by our Lord Iesus Christ himselfe; who onely can truly iudge of it, and shall most righteously iudge for the same; that you may wisely looke before hand into the issue thereof, and so fore-warned not to enter into any such couenant. This is the summe of these Meditations, which I doe most zealously commend vnto your best considerations, as those that by your Callings may make good vse thereof. Which that you may vnfeignedly doe, I further promise what here you haue not; That my requests shall be dayly manifest, at the Throane of Grace for your Worshipfull Societie: Yea, whatsoeuer I am, or may be, shall be denoted to the good of your Companie: that the Lord would mercifully make vp the Breach among you; or sanctifie it more graciously, to your more sure vniting to his Maiestie: that hauing experience of the ficklenesse, and contentious spirits of men; you may be carefull to builde your foundation vpon the Rocke, which may endure all counter-blasts. Labouring your peace with God, by the attonement of his glorious Sonne, blessed for euer: That so seeking

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first, the kingdome of heauen, and the righteousness thereof, these outward things may increase and be sanctified vnto you; that so you may continue without offence, as you haue begun & proceeded hitherto, in all fruitfull bountie and mercifulnesse to the Household of faith: to the happy sealing vp of your saluation in this life, and to the hastening and accomplishing of the same in the life to come. And thus humbly requesting your Worships to accept of this lively Touch-stone to try your Estates, by walking contrary thereto; with my euer vnfeigned acknowledgement of your loue towards me; I heartily take my leaue, commending your Worships, and all yours, to the Grace, and Mercie of our blessed God, through Iesus Christ our Lord; In whom I rest

*Your worships poore Remembrancer, at the
Throne of Grace,*

Th. Cooper.



Math. 16. 26.

For What shall it profit a man though he should win the whole world, and lose his owne soule?



IN these words, the holy Ghost layeth downe a reason, why we should not for the sauing of this present and momentany life; decline afflictions; namely, because the sauing of life present in this regard, is the next way to endanget the life eternall: and if so, then no profit will redound thereby, no though we might liue to enioy the whole world. For hauing in the 21 verse, adioyned the doctrine of his particular suffering to the former doctrine of his Kingly office in gouerning and preserving his Church, that so the wise temper of these seeming contraries might
B confound

Coherence.

confound carnall wisdom, and exercise the faith of his disciples, because the harsh newes of his suffering gaue occasion of offence to *Peter*; as dreaming in his carnall reach, of a temporall Kingdome; he thereby takes occasion, from the particular doctrine of his owne suffering, to gather a generall conclusion: That whosoever will be his disciple, must also deny himselfe, and take vp his Crosse and follow him; which bitter pill that it might be the better digested, he wisely remoues the maine barnd hindrance of enduring afflictions; namely, the loue of life, and that by a strange paradox to the confounding of reason, & triall of faith: affirming that the sauing of life for a time, by auoyding the Crosse, was the next way to lose it eternally: and so to encourage the rather to the vndergoing of afflictions, he affirmeth contrarily, that the enduring of afflictions for his sake, though it were to the losse of life temporall, was the meanes to procure the life eternall, if not also for the preservation of this present life. Now because life were not desirable of the carnall man, but for those pleasures and profits sake which the world supplies thereto; for otherwise these sayling, life is but a burden, and death a most desired haue: therefore the spirit of God proceedeth in this verse to root out of our hearts this loue of the world; and that by propounding the danger that accompanieth the same, namely, that hereby

by the pretious soule is fearefully ensnared; and endangered. And concludes the folly of such a match, when we pay so deere for worldly things, namely, that they profit nothing.

So that in these words we haue a discouery of an ordinary Bargaine vsually made by men of this world, & that as they conceiue, to great aduantage; namely, that they be contented for gayning of the world, to lose their soules. Their soules is an ordinary price, to compasse the pleasures and profits of the world.

In which Bargaine there are couched these particulars First, the ground or occasion of the bargaine; namely, their greedy and vnsatiabie desire of earthly things, implied in these words of extent: Though he should gaine the whole world. As if the holy Ghost had therein discovered that Roote of al mischief; namely, a couetous and vnreasonable desire to compasse all, to be satisfied with nothing, but the whole world.

Secondly, we haue heere the driuing of the Bargaine; namely, this couetous desire is that which giues way to Satan, to fetch ouer the soule.

Thirdly, heere is the Bargaine it selfe; namely, that the soule is lost for the gaining of the world.

Lastly, here is the Iudgement and censure of the bargaine; namely, that there is no profit in it. Of these in their places.

a Summe here-
of.

3 Parts of the
Text.

And first, of the ground or occasion of the bargaïne. This the holy Ghost discouers to be an vnſatiabie desire of earthly things; reaching vs thereby, that naturally the minde of man, as it is immortal and not to be ſadomed; ſo it is reſtleſſe and neuer ſatisfied.

1 Obſeruation
in vnſatiabie
earthly deſires.

Eccleſ. 1. 9.

Iſa. 5. 8.

Reasons. 1.

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Genſ. 4.
14. 15.

And therefore affecteth vnmeaſurably the things of the world: gladly would engroſſe and appropriate all things to it ſelfe. It cannot brooke a ſhare in it happines, it endures not to be ſtinted, and meaſured therein. So ſaith the ſpirit. The eye is not ſatisfied with ſeeing, nor the eare with hearing, and therefore much leſſe the minde. So is the praïſe hereof diſcouered: They ioyne houſes to houſes, and land to land, till there be no place; and the reaſon hereof is added, that they may liue alone vpon the earth: And the generall conditions of all eſtates diſcouers no leſſe; no man is contented with the place and calling wherein God hath placed him, euery one aymes at the high-eſt; ſubiectiō is a burthen and diſgrace, and ſoueraignty tickles with the conceit of deity; where the ſoule finds no reſt in God, how can it be but reſtleſſe in hawking after ſhadows? where pride is a chaine, how can bondage or ſubiectiō be any whit brooked? And ſeeing happines is conceited in theſe outward things; if *Caine* be caſt out of Gods preſence, he muſt eternize his name in building of Cities, & compaſſing the world. Who would not enioy the moſt

most of all those things, that he may have greatest happines? Can there be a greater plague to the wicked then still to be desiring, what they compasse? And may not this turne about to turne them home againe, that as the Dove whē she found no rest for the sole of her foote in the world, returned againe to the Arke from whence she was sent forth: so the poore soule being tyred in the compassing of these earthly things, and confounded in the pursuit thereof, may be forced to turne the current of her desires to the true object, and to seeke for happinesse in her God onely.

Oh that we were wise to discern this euill sicknes, and therein to take notice of the power of corruption. Are we sick of the world, and neuer satisfied therewith? How doth this discover our barrennes of grace, how doth it conuince our bondage vnto sinne? Where grace hath taken roore, we dye vnto the world; where God is preferred, there Mammon hath no place. How doth this discover an impossibility in nature, to obtaine grace by it owne power, seeing the glory and wisdom of nature is enmity against God: exalting the world and it shadowes, aboue the true substance of euerlasting happines; making the wedge of gold it hope, and it belly it God? Why do worldlings engrosse and compasse the earth, but that they haue no hope of heauen? but that their maine happines is to enioy the pleasures of sin for a

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season?

Vse

To conince
natures cor-
ruption and
desperate e-
state.

season: and that they may enjoy them more freely, they plot for greatnes, that none may controule them, they heape vp aboundance of treasures, that they may haue continuall matter to nourish and encrease sin. Doth not affliction bridle sinne, and withdraw many encouragements there-from? doth not troubles awake the conscience, and at least breed some remorse & outward abstinence from euill? Then well fare fulnesse to fatten the heart in sin, that it may be sencelesse thereof, and so commit it more greedily; wel fare prosperity to drown the heart with a vaine conceite of Gods fauour, as if he loued vs, because he bestoweth such a large portion vpon vs: that so though the minde be sensible of sinne, yet it may swell with presumption, & prophanesse; that though we liue so, yet God approues thereof, we prosper and growe in greatnes, therefore all is well. And doth not this make way at length to desperate atheisme, that because we are spared, nay we prosper, and thrive in sinne, therefore the Lord is like vnto vs, he likes of our sinne? And so the conclusion heereupon followeth by degrees, that the foole saith in his heart, as hee hath proued it by his waies; that there is no God at all, but to prosper in the world, to doe what we list: nay hence it followes in the end, that seeing we doe what we list, therefore wee are gods, knowing good and euill. This was the ground of that grosse idolatry in deifying others
and

Psa. 50. 19.

Psa. 41. 1.
Tit. 1. 15. 16.

and this not vnwillingly induced great ones to assume this diuine power vnto themselves, by there transcendent power and priuiledges, not onely to corroule their owne lawes, but euen to encroach vpon and iustle out the law of God, and so to seate them selues in the place of the most Highest. Thus Antichrist arose by degrees from earthly happines, to a concept of diuine power, exalting himselfe aboue all that is called God, because having taken a surfet of worldly pompe and fulnesse, hee thereby established a visible monarchie, not only aboue Emperours & the potentates of the world, but euen aboue heauen, and ouer hell it selfe, encroaching into the prerogative of the most Highest: and making and changing the eternall decrees at his pleasure, presuming with his fained, and vsurped keyes, to shut and open heauen and hell at his will, and by his deceivable miracles and presumed perfection exalting himselfe in the hearts of all beleevers aboue all that was called God. And the maine ground hereof was the iust iudgement of God vpon the Whore, whom as he had appointed frō all eternity to euertlasting perdition, so to this end for the more righteous execution of his decree, he gaue her fauour with the great ones of the earth, by whom being cherished and aduanced to bee Queene and Empresse of the world, heereby she was drowned in securitie, and said she fate as a Queene, and should see no euill,

Ground of idolatry.

Meanes of Antichrists rising.

euill, and so by securitie was hardned in her sins
 & therby committed the same more greedily;
 and so being deceiued by sinne, grew to de-
 ceine others, that shee might the better excuse
 her selfe; and make prey of the blinded world:
 whereby as shee executed the wrath of God
 vpon the vtter Court, and reprobates of the
 visible Church; so by her oppression and horri-
 ble wickednesse, by her vnstable ambition,
 and couetousnesse, by her diuellish treacheries
 and bloody cruelties, she is now growne hate-
 full to those that were her owne, being enuied
 for her greatnesse, hated for her wickednesse,
 and detested for her treacheries; so that her
 owne greatnesse hath begun and will certaine-
 ly accomplish her iust ouerthrow, and fatall
 destruction: her owne Louers that formerly
 aduanced her, being bewitched with the Cup
 of her fornications, as they haue hitherto, so
 still they shall leaue her, for her odious wicked-
 nesse: yea, they shall not cease to spoile, and ve-
 terly roote her out, that so her destruction may
 be their safetie; and the Lord may be glorified
 in his righteous iudgements. Euen so, O Lord,
 hasten thy worke, for the comfort of thy
 Church, and glorie of thy great Name. And
 let this in the meane time admonish the wise,
 that they be not partakers with her of her sines;
 lest they partake with her of her plagues. A-
 bone all: let it aduise vs, especially to take heed
 of these two capitall sines, of pride, and co-
 uetousnesse;

uicousnesse, the one being the meanes to nourish the other, and yet to be tau[n]t with being gaile
 meanes to confound pride, in that it cannot be
 satisfied, cannot attaine it desire. Let *Jeremies*
 counsell to *Babylon*, be seasonable in these daies;
 Soeke not after great things. If our hearts bee
 right, we haue an higher ayme; and if they bee
 not, wee cannot with a greater plague, still to
 be desiring what we cannot haue; and when we
 haue the most, making our burthen the greater,
 and our account more heauy, at that great day.
 Let this reach vs to labour contentednesse in
 our estates, by acknowledging our vnworthi-
 nesse of the best, and the sufficiency of the least,
 with the blessing of God, by dayly resigning
 our selues into the hands of our God:

Jerem. 45. 6.

And imploying our talents faithfully to his
 glory, not considering so much what wee see
 short in of others, about vs; but how many
 there are, that are short of our measure: labour-
 ing to supply what is wanting in out-ward
 things, by storing vp inward graces, which the
 more we heape vp, the lesse we shall desire and
 esteeme the others; and the more we haue, the
 more we shall receiue: considering still of the
 shortnes of our liues, and suddainnesse of our
 account, that so still we may be rather carefull
 how to vse well, and so to account comfortably
 for what we haue, because we know not how
 soone we may leaue it: then to be desiring and
 caring for to morrow, because we know not

C

what

Note.

Coloss. 3. 1.

what to improve may bring. Labour we therefore to rectifie our iudgement; concealing our ambitious desires, as if these did argue an ingenuous and free spirit seeing, as there cannot be a greater mark of a degenerate mind, then to doate, and hunt greedily after earthly riches; because where our treasure is, there also are our hearts: what we doate upon, that we make our God. So hereby shall we approve that we are risen with Christ, if our affections be set upon things that are above, and not on things below; and the lesse ease we have of earthly things, the more are our hearts inflamed with the Law of God: the more enslaved with the hope of a better life.

Thus an insatiable desire of earthly things, possesseth every man naturally: this conuinceth the obliquity and desperate state of Nature; this maketh argued in subject to Satan, who is the Prince of this world; so by this haile of the world he easily ensnareth vs to inevitable destruction; for so it followeth in the second place; had not Satan master to worke upon from vs, he could neuer preuaile to our destruction; were we not as Tinder, apt to receiue the fire; nay, had we not an whorish corruption in vs, alluring him to attempt vs, though he were neuer so instant, yet should he be disappointed. But behold now, the *Driving of the Bargaine*; what is it, that encourageth and enableth Satan to preuaile for our destruction? there

there is a way to it within the chie, to open the gates to him; our insatiable desires of these things is that which he works upon.

Where these are, he easily catcheth out the soules. The minde that is alwayes heaving after earthly things, is an easie and sore prey to Satans malice. The desire of riches is the roote of all euill, exposing to temptation and snare of Satans.

Because as this argues an heart of vbeliefs, which hath renounced confidence in God, and so being lustily forsaken of God, is thereby left to the malice of Satan. So these chilles desires exclude and chase all good motions of the Spirit; yea, all law of common equitie, and so the rather expose to Satans allurements; yea, where such desire hath taken hold, it exposeth greedily to any desperate wickednesse, for the accomplishment thereof, whereby the conscience becomes obdurate and senselesse; not onely of euill, but also the danger thereof: and so is the rather suppressed by the enemy, yea, which is the worst of all, this thirst of earthly things puffeth vp, and bewitcheth the minde with a false conceit of happinesse, and excellencie. As if this were the onely happinesse to engrosse and consume all, that we may liue alone vpon the earth, that none may shade with vs, none may controule vs; and so thereby layeth it most desperately open to Satans snare,

Observation.
An insatiable minde, lies open to Satans snares.

Reasons.

I
Psa. 52.

Matt. 19.
2

3

4

4

James 1.

Genes. 3. 4.

Job 3. 21.

2. Sam. 16.

ket, as making the delusion effectuell, and so
 smiting the hand, for the confirmation of the
 bargaine. If happinesse consist in enjoying the
 world; then what need we feare to venture the
 soule; vntlesse we enuie our owne happinesse?
 Thus did Satan seeth over our first Parents,
 abusing first their iudgements with a conceit of
 happinesse, in which (indeed) was their baine:
 suggesting, that if they did eate of the forbid-
 den tree, they should be so farre from death, as
 that they should bee as gods; knowing good
 and euill: and so by this slight easily brought
 them to his lure. Lastly, if we consider what
 followes thereupon: Namely, that though
worldlings conceiue of happinesse in these earth-
 ly things; yet they are confounded in their
 hopes, and fall short of their compass; though
 they desire all, yet many times they attaine not
 any such measure, as may satisfie their desires.
 How can this choise but breed despaire, and
 fearefull confusion? And is not this now Sa-
 tans time to make prey of the soule? Now
 curse God and die, because we cannot haue
 our will: I cannot be worse: (saith the despe-
 rate soule) and therefore the foole rageth and
 is carelesse; nay, Satan is not so ready to make
 prey of the soule, as he is to hasten the worke:
Achitophel now hath no helpe, but to hang him-
 selfe; I cannot endure this disgrace, my credite
 is gone, and therefore I am weary of my life;
 and hereupon I will be couragious, to let it
 out

out my selfe. Behold the issue of worldly desires, they first puffe vp with pride, and then sinke in despaire, and so expose to Sathans butchery.

Who so is wise let him vnderstand these things, and to whom the Arme of the Lord shall reueale them, let him cleare and iustifie the Lord, seeing his condemnation is of himselfe.

VR.

If wretched man doth make the wedge of gold his hope, and sets light by his soule for the obtaining of this trash, renouncing the happines of the life to come, for the enioying of this present, is he not then the executioner of Gods righteous iudgement vpon him; doth he not subscribe to his owne condemnation? The waies of God are equall and righteous altogether, but our wicked waies and desires do iustlie light vpon our owne pates, and our owne wisdom is our confusion.

Take notice therefore in the feare of God, of this euill sicknes reigning in thee naturally: & be thou wise to discerne the power and growth thereof, that so thou maiest preuent the malice of Sathan.

The regenerate themselues haue not bene without some spice of this disease: the Apostles dreame of an earthly Kingdome, and Peter would faine haue tabernacles built on earth, to enioy some constant happines heere. The Saints haue fretted at the prosperity of the wicked

Directions
how to vñ
bargaining

Luk. 14.

Ag. 1.

Luk. 17. 3.

Psa. 37.

Jerem. 12.

Pla. 73. 22.

Pla. 73.

Pla. 119.

ked, because they haue conceited it belonged vnto them, and who should rather haue it then they, who can best tell how to vse it? And yet all this but tentation, arising either from ignorance of better things, or ouer-prising these present. Blessed be God, the Saints haue acknowledged their folly heerein, and iustified the prouidence of God disposing at his pleasure these earthly things. And therefore if any such desire ouertake thee, conceiue it to bee a tentation against the power and wisdom and prouidence of God; and thy future good: and so enter into the Sanctuary of the Lord; for resolution herein pray with holy *David*. Incline my heart vnto thy Testimonies, and not vnto couetousnes.

2

That these desires may not preuaile, keepe thyselfe wisely within the bounds of Gods prouidence, vsing onely lawfull meanes for the compassing of thy designes; so shalt not thou be exposed to Sathans malice.

3

Consider the shortnes of thy life, and what will serue necessitie; and so shalt thou cut thy coate according to thy cloath, seeing thou knowest not what the morrow will bring, that care is taken.

4

And lastly, be wise to turne the streame another way, set thy affections on things above, and labour for that gaine which hath sufficiency for it vnseparable companion; seeke to bee rich in grace, & to abound in enery good worke:
so

so shall thy bloody issue be stanch'd, thy thirst satisfied of earthly things; now thou hast drunke of that fountaine, thou shalt neuer thirst againe, at least thou shalt so thirst, as that thou shalt be satisfied, *Math. 5.7.*

To conclude this point: Seeing we cannot be without these things, and it pleaseth God oftentimes to cast them vpon vs, here be thou wise to put thy knife to thy throat, to set bounds to thy desires & affections to outward things. As first, if riches encrease, set not thy heart vpon them, *Psal. 62.10.* And that thou mayest not be bewitched by them, consider that they are *common blessings*, which the wicked for the most are partakers of in greater measure; and therefore in these thou mayest be no otherwise happie, then that the vilest may exceed thee heerein.

*Psa. 73. 17.
18. 19.*

Remember their condition, that they are slipperie and mutable, and therefore no fit matter to place thy eternall happinesse on: if they will not auaille thee in the day of wrath, *Pro. 11. 8.* much lesse will they secure thee of constant happinesse.

They are burthens at the best, and are if thou close with them; and therefore when thou hast most thou cariest thy clogge with thee, & if thou watchest not warily, they will proue snares to entangle thee.

Tim. 6.

They are onely good to these that are sanctified, and therefore labour first for the meate that

that

Ioh. 4. 34.
Math. 6.
33.

that shall endure for ever; and be carefull to sanctifie them dayly vnto thee by the word, & praier, 1 *Tim.* 4. 3. that so the blessing of thy God may make them vsfull vnto thee.

Luk. 16.
1 *Tim.* 6. 18.
Gal. 6. 10.

And seeing at the best they are but burdens vnto thee, and thou but a steward of them; ease thy selfe wisely of this burthen, by a bountifull communicating vnto others; especially to the household of faith: & prepare thy soule to a dayly reckoning, either by some change in this life, or the day of refreshing, when thou must giue vp a finall account.

Thus shalt thou so enjoy these things as not onely to preuent the snares of Satan, but to lay vp a good foundation thereby against the day of Christ. 1. *Tim.* 6. 19.

Directions in
a meane estate

If the Lord hath yet kept thee short of that portion which he hath giuen wisely to others: That thou maiest herein also be maister of thy desires, leaue first:

Math. 37.

To submit thy will to the will of the Lord, who may do with his owne what he will. Is thine eye euill because his is good? Consider that the least thou hast is more then thou deseruest, and say with holy *Jacob*, Oh Lord, I am not worthy of the least of thy mercies; and this shall prouoke to thankfulness for what thou hast, and teach thee to waite vpon thy God in the blessing thereof.

Genes. 32.

Remember that thou broughtest nothing into the world, and shalt leaue all with the world,

world, and therefore hauing food and raiment, therewith be thou content, 1 *Tim.* 6. 7. 8.

Consider the wisedome and goodnes of thy God, that now thou maiest go lighter to heauen, and hast a lesse account to make in the great day: and therein blesse God for thy little; because a small thing that the righteous hath is better then great riches of the vngodly. *Psa.* 37. 9.

And if yet thy desires may be enlarged for more, yet bound them still with subiection to thy God: set not the stock vpon it, as if either thou must haue so much, or else thou canst not waite on thy God in perswasio of his loue: but desire with condition, as it shall turne to thy good; and so what is best shalbe supplid vnto thee; either thou shalt haue more, or that which thou hast shall giue contentment. And heere it shall much auaille to order thy desires, if in steed of enlarging the same, thou rather restrainest them: as well to be abased and emptied of what thou hast, as to abound in seeking more; oh, how shalt thou thus maister thy greedy desires? how maiest thou prepare thy selfe to euerlasting fulnes? Lastly, let thy rest be still vpon the prouidence of thy God, who feedeth the rauens and clotheth the lillies, though they neither spinne nor labour therefore. And shal not he much more increase thy oile in the cruse, the meale in the barrell? if thou canst be faithfull a little, shalt thou not see greater things then these?

D

Thus

2. Cor. 12.
8.

Thus maiest thou captiuate thy carnall affections, especially if with thy small measure of outward things, thou shalt compare thy portion of grace; which if it be lesse, thou hast more neede to raise thy affections higher: if it bee more: why art thou troubled for this outward want? This grace shalbe sufficient, and so Satan shalbe excluded.

Obfer. 3.

But alas, he will not be shut out so: his triumphs are too apparent, his delusions too forcible: how many are content for these things to trade with him to the losse of their soules? how ordinarily do men transgresse for morsels of bread? how willingly is the soule made a prey for the gaining of earthly things?

Ordinary to
exchange the
soule for the
world.

Behold the bargaine, and tremble at it; blesse thy God that thou hast not beene ouerraught; and lamēt the misery of thy bretheren that are daily thus deceiued.

2 Pet. 19.
Reasons. 1.

How commonly do men prostitute their soules for the loue of the world? Shall wee discover the delusions which preuaile hereunto?

They liue by Sense; and not by Faith, and see no better, and cannot see a farre off, 1. *Peter* 1. 9. and therefore no maruaile if they dote vpon the present: and so not long able to liue by faith in the speciall prouidence of God, and hope of better things, no maruaile if they make a contradiction betweene these things which are indeede onely subordinate, concluding that they must liue; and therefore they

they must deceiue, breake Saboth, what not? As if conscience to God, and care of this life, were contradictions; we could not thrise and liue in the world; and thrise to heauen also; whereas indeede if we could trust God, & waite vpon him, we might finde that godlines hath the promise of this life as well as of that which is to come. Indeed if we could trust in God, & waite vpon him, in well doing, we should verily be faued: we should want nothing that is good. As worldlings want faith, so they want patience: and therefore seeing they cannot tary the Lords leasure for the blessing of their labours, therefore they will take what is at hand, what soeuer it cost them: what is this birth-right vnto them, seeing they dye for hunger? tell me not of my soule, I must not sterue, and be discredited; I must be receiued when I am put out of my stewardship, and therefore I see no way but to deceiue and so to prouide for my selfe. Thus want of patience breeds resolu'd wickednesse, and this exposeth the soule as a prey vnto Satan.

Adde we hereunto that fearefull condition whereunto worldlings are subiect: that whereas they account their conscience as their greatest enemy, and their credit and estimation as their chiefe friend, nay as the onely Idoll whom they worship: therefore seeing their chariuing in the world is that which may both maintain their credit, on the one side, and also

1 Tim. 6.

Psa. 3. 43.

Esa.
Gen. 15.

Luk. 16.

3

Osea 12.8.

either lull the conscience asleep, or flatter it on the other side: if prosper in the world, either they haue no sence of dāger; or els all is well, because they prosper. *Ephraim* saith, I am rich & encreased in substance, and therefore they shall find no iniquity in me, that were wickednes; either I am senceles of euill, because my heart is satted vp with prosperity, or if I am priuie of my selfe of any, yet God is at peace with me: I haue more then my heart can desire. Is it any maruaile if now hands be stricken, the bargain is made vp; either I haue no leasure to thinke on my soule, because the world comes so fast vpon me; or my soule is safe enough, seeing I haue my desire: or, which is common with *worldlings* to wish in this case, so I may enioy this happines, let them take heauen who list, I haue my portion already, and therefore I looke for no other.

Psa. 17. 14.

4
Psa. 73.

The iustice of God is admirable herein, who giuing the wicked now their hearts desire; nay, more indeed then they would desire: doth not this encrease the delusion by lulling them in securitie, and flattering them in a vaine conceit, of present happiēesse, that they may willingly renounce the happinesse of the life to come? that so they may not repent of their bargaine, but euen sicke vnto it, and so harden their necks against all contrary blasts.

5

Lastly, the policie of Satan is herein also notorious, that though there should be some hucking at the bargaine, by reason of some crosses which

which may befall them in the world; or some reckonings of conscience within, to confound the sin: yet herein also are they supplied with means to make them stick to their bargain. Either they have been too scrupulous in their dealings with men, which may arise from the light of common equitie and selfe love, because they expect like dealing themselves: and therefore now they must mend the matter, by letting loose the conscience to greater evils of oppression, and such like grosse wickednesse, that so they may quiet the conscience, by deadning the sence: or else, they have been crossed in the world, to see whether they will be daunted with a little, to try their homage thereto; or because they have not been carefull enough: and therefore now they must redouble their cares, and more intend the wayne; they must now be more industrious to recover their losses, more abiect and slavish to make up their murtheres. Oh, how common are these courses with *worldlings*! How fearefully heereby doe they enthrall themselves to destruction?

To conclude this point, that God may be justified, and Satan excusable in comparison of our selues, that our destruction may appeare principally to be contrived by our selues: May we not obserue in worldly men, as an insatiable desire in these things, excluding all heavenly objects, and so drawing on Satan to chaffer

Meanes and
Markes of this
Bargaine.

chaffer with them, so many such desperate fetches, both in the compassing of these things, as also in the enioying of them, which doe necessarily auouch the making vp of this bargain.

Consider, I pray you with me, their ground, and meanes in compassing these things; obserue now wisely their ende, in labouring for the same.

Touching their ground; is it not plaine Idolizing and deifying of these things, by putting their confidence in them, as if these were the God that they onely must adore; as if happinesse, did onely consist in these? *Iob 31.*

And doth not hence follow another fearefull ground; that as these are counted *the true happinesse*, so they are able to make them perfectly happie, that enioy them: and therefore he that enioyes them most, hath most happinesse; and so as God, may rule and doe what he list. And what neede he then take care for any other happines? What need he feare whatsoever Bug-bearers of heauen or hell, that simple men are feared withall? Let vs eat and drink, for to morrow wee shall die, *doe not we enioy it, saye*
that is to saye. Giue me the present, take the future who list.

Such are the grounds to compassse these things, and are not the meanes suteable? yea surely. How can we expect Grapes of thornes, or Figges of thistles? As these are perswaded, so they practise.

Chryso.

No

No God in comparison of these, & therefore no god to the compassings of them. The conscience is too nice a rule to guide the herein. The Word too precise, and enuious against their happines. And yet that they may haue some colour to deceiue, and be deceiued, heere the Law of man, nay the abuse rather of the Law, and custome of the time, comes in to be their warrant. Thus it hath passed, and therefore it is currant. Nay, is not the present Euent usually a warrant herein? it hath sorted well, and therefore it is well: what should I say? A deceived heart hath seduced them, and a deceitfull world hath bewitched them; they must not be like No body, they shall lose their custome, if they will not buy and sell on the Sabbath; they shall be deceiued, if they studie not to deceiue: Conscience goes a begging, and craft is the way to thrive; if man see not, God will forgiue: and that man may not see, we will haue darke lights, and false waights; the Ephah shall be made great, and the shekle small; we will be at a word when we deale with Professors, that we may deceiue the sooner.

And we will haue three wordes to the bargain, rating our Wares at treble the value; that we may fetch off the Ideot, if not at the first, yet at the second or third rebound. Is not euery Trade a Mysterie forsooth? and is not this Mysterie abused commonly to deceiue, and be deceiued? My skill faileth me to diue in-

to

to this Myſterie; onely I deſire, that into their ſecrets my ſoule may not enter; my glorie may not be ioyned with their aſſemblies. Let this ſuffice, happy man that ſo toucheth Pitch, as not to be defiled with it; that ſo ſeeketh theſe things, as that he hazardeth not his precious ſoule. Too manifeſt it is, that the moſt take this libertie, and which is moſt fearefull, they ſinne euen by licence. The Vſurer hath his warrant, the deuils Faſtor (I meane) the Stage-player, his colour to owne him to his Maſter. The beſt calling not without it ſhare to enthrall the ſoule. This ſhall appeare the better, if we now conſider the ende of compaſſing theſe things: which what is it vſually elſe, but either that we may liue vncontrouled, that the ſoule may take it eaſe, and eternize it name ouer the earth, that it may out-face and dare heauen, that it may far vp it ſelfe to the day of ſlaughter? Where Church maintenance for our faithfull labour, muſt diſcharge the ſame, as if it were onely a-preferment of learning, and not an encouragement to painefulneſſe; where *Simon Magus* muſt enter in, and poore *Simon Peter* liue vpon almes; where *Diotrephes* that loues the preeminence muſt engroſſe all, and *Gallio* cares not for theſe things: whoſe God is their belly, there end muſt needes be damnation; who thus ſow to the fleſh, ſhall they not of the fleſh reape corruption? Thus the ende of *worldlings* in heaping vp riches, diſcouers their deceit, and ſo

so their desperate case.

And can we looke for a better harvest of such fearfull seedings? Consider we a little, how they vse these things: are they not vsually in extreames and so bode extremity? Either the loue of these so besotte them, that for feare of parting with them, they cannot afford themselves any comfortable part thereof: it more comforts them to behold them, that they may haue the credite and possession thereof, then to take their part of them cheerefully for their maintenance: Who so poore in this case, as they that are vsually most rich? who lesse enioy that they haue, then they that haue most? so righteous is God to make them Purueyers for others, They shall hoord vp siluer as the dust, but the righteous shall diuide it: so shall the rust of what they haue hoorded vp, bee a witnesse against them, and consume them with fire: so shall the cry of the poore whom they haue oppressed in scraping, and defrauded in detaining from them, pull downe vengeance vpon their heads and hasten their owne comfort, in their iust confusion. Doe they not in distrust of Gods prouidence, vsually make Idols of these things, and so are given vp to make Idols of themselves? hauing moutnes and yet dare not taste, hauing bellies, and yet pine themselves? As they vse their goods as Babies, onely to gaze and play withall, so they make babies and sots of themselves, fit onely to be gazed at, and

Iob 27.

Iames 5. 1, 2.

E

scorned

Pla. 52. 6.

scorned of the world. Loe, this is the man that boasted of his riches, and put his confidence in the multitude of his treasures. Thus they which haue oppressed others, in gathering goods, are iustly left to oppresse and defraude themselves of the lawfull vse of them, feeding themselves chiefly with the winde of credite, and vaine estimation, and so they iustly reape the whirle-winde of Gods righteous vengeance. And thus are many caried *with this extreame*; others that thinke to hit it, by taking their portion, yet doe they not as fooles fall into the other extreame, by prodigalitie and excessse? Witnesse their fat paunches, and leane soules; their whorish attire, and barren possessions, where a paire of slippers shall deuoure a whole Lordship; and a castard dice, cast the Master out of all hee hath; when the Harlot shall bring another to a morsell of bread, when the contentious spirite of some, shall make them foote-stooles to set the Lawyer aloft: and the idle braine of many shall make my gentleman a Begger; when the Broker shall fleece him, and the Vsurer flea my yong Master, for his filthinesse and gaudery: who will not say that this wealth was disposed for the owners destruction? that plenty hath brought forth vanitie, and the daughter hath deuoured the mother? Thus by the gathering and abusing of these earthly things, it is more manifest that Worldlings engage their soules for them, and so following

lowing and honouring Satan, herein doe bewray themselves to be his; to whom they doe homage.

Oh, that we were wise to try our selves hereby. Is it not now a ruled Case among Worldlings, that there is no hell but to be in debt? that it is madnesse to thinke that there is any such covenant with Satan? Have not the worldly wise condemned the whole doctrine and practise of Witchcraft, which is by compact with Satan, because they would be sure of their covenants with him? and is not the ground thereof, that roote of Atheisme, that they account of no God but *Mammon*, no heaven but worldly happinesse? Tell a Worldling that he is ruled by the god of this World, that his loue of money argues him to bee his slaue, and he will boldly reply, That he defies the diuel; he hopes to blesse himselfe from him as well as the best. And yet his way vtters his folly and desperate estate; he hath made the wedge of gold his hope: and therefore his hope and foundation is built vpon the sandes, his wisdom is worldly, and therefore sensuall, and so consequently diuellish. Deceiue not therefore thy selfe in the feare of God; thou mayest be receiued into an outward covenant with God, & yet make a secret compact with Satan, for the vndoing of thy soule. Oh how many Demons may bee found among vs, that howsoeuer they haue giuen their names vnto Christ, yet they

Vie.

Pg. 49. 11.

haue giuen their hearts to the diuelli; and all by embracing this present world. Shall we for our better informing take a view of some of them? Doth *Cain* build Cities, & seeke to nestle himselfe surely on the earth, to auoid the storme of heauen? This plainely doth avouch his reiection from God. If *Balaam* for promotion, will bring God to his wicked bent; doth he not loue the wages of iniquitie, and expose his soule to the rage of Sathan? If *Saul* to cloake his sinne, will be hindered of the people, shall he not be reiected of God, and hasten his own confusion? Doth *Iudas* sell his Maister for the wages of vnrighteousnesse, and doth he not set his soule to sale to the deuill? As by these, and the like examples of *Diotrephes*, *Hymenius*, *Alexander*, &c, wee may take some scantling of our estates, whether wee haue made this bargain, or no: so yet to make a more particular search hereof, let vs examine our hearts by these Rules; Do we first seeke the world, and not the Kingdom of heauen? Will wee make sure of thriuing first, before wee labour for knowledge, and the feare of God? And if it come to the iumpe, that either we must straine our conscience, or lose our profit; because we cannot bee contented with a meane, wee cannot waite vpon the blessing of God in the way hee hath commanded, wee will venture a ioynt whatsoeuer come of it. Is the Sabbos no barre to hinder our vsatiable desires, but either

Rules of faith.

either we with it were gone, that wee may re-
turne to our vomit, or we cannot stay so long
but euen on the Lords day we will serue our
lusts in buying and selling, in tossing and tum-
bling vp and downe, making that day of rest
recklesse, by our worldly thoughts and carnall
pursuites, by our prophane pleasures and pre-
tended liberty? Haue we begun in the spirit, and
haue quickly enough thereof? and so we can
easily limite our selues in heavenly things, we
haue knowledge enough; nay, we may be too
zealous, too holy, more precise then wise, too
much learning may make vs madde, or fooles:
to leaue a bird in hand for that in the bush, that
so we may enlarge our desires with hell, and stil
cry with the daughters of the horeleeche, Giue,
giue. And haue we no leasure for religion, our
thrift comes in so fast, al time is too little, either
to husband wel that we haue, or to better our e-
state? Lastly, for the better iustifying of our selus
in our temporising and hypoëtrisie: do we now
labour to stint others to our measure, both by
traducing such as are before vs in grace, as
vnreasonable and madde fellows, that know
no compasse, as by alluring them with our
glorious shewes, to curse where they will
blesse, to call light darknes, and darknes light?
Surely these are more then probable coniec-
tures, that our soules are engaged to the world,
that our heauen is on earth, and our happines
in hell. In a word, where credit is the guide

and bridle of conscience, and profit the touchstone and square of religion; where conscience is the Broker to colour deceite, and religion the factor and handmaide for profit; where ciuill honestie goes currant for substantiall righteousness, and bodily seruice is a sufficient couering for secret wickednes; where the fruite of the body must satisfie for the sinne of the soule, and the mercy of God must be the cloake to eruelty against our selues and others; will the Lord be mercifull to presumptuous sinners, can there be hope of mercy without the bonds thereof, seeing there is mercy onely with him that he may be feared?

And is there any feare of God, where prophanesse is iustified, & that by abusing and peruerting the straight waies of God? and can these be but abused where credit is made the head, and conscience the tayle? can the conscience be free where profit limits religion, and ciuility is the iudge thereof? and can wee admit of any Iudge then ciuill honestie? must we not make the best of what we haue, seeing wee will haue no better? This serues the turne for the present, and what neede we any more? And is not now bodily seruice made an Idoll, and will worship set in the seate of the scornors? We despise all others that make conscience of their waies, they are but a base and beggerly multitude, that know not the law; if they cannot liue by their religion, they haue a bad master. And therefore

Psa. 130. 7.

Ioh. 7.

therefore welfare worldly wisdom, that hath two strings to it bow; if God will not helpe, yet welfare *Mammon* to helpe at a pinch. And seeing *Mammon* serves our present turne, what more profit shall we have in the service of God? nay, may not our precisenesse hinder our profit? And therefore religion must be cast off as an enemy to our owne profit, or else submitted to the compasse thereof.

Behold the power of delusion prevailing with worldlings, and let vs wisely trie our selues hereby. To conclude this point: seeing this bargaine is a myserie rather performed in deedes then in words, not without its glorious pretences to ensnare vs more easily, & accompanied with dangerous sophistrie, whereby we hope to come out thereof: learne we then in the feare of God, first what these vizers and pretences are, and how we may disclaime them.

The vizers vnder which this fearefull bargaine is concealed; are first, that the blessing of God maketh rich; to thrive and increase in the world is the gift of God, and recompence of our labours, and therefore who would not labour for abundance, seeing the Lord giveth time thereto what neede we feare danger in that which is a blessing? Which, though it be true to those that be sanctified, yet neither any childe of God must looke for this blessing, because it seemeth good to our God to give some more, than they may be stewards for others;

Iob. 21.
15.

Pretences to colour the Bargaine, with their delusion and confusion.

That riches are the blessing of God, how and to whom.

All haue them
outwardly.

May be a
meanes to ex-
ercise spiritu-
all graces.

thers, so also to giue some lesse, that there may be a maintenance of the holy fellowship, by this mutuall communication of each others gifts? And so this diuersitie of outward gifts, that the rich may ease the poore of their burthen of want by communicating of their store vnto them, and the poore may also ease the rich of their burthen of riches, and further their reckoning against the day of the Lord by their thankfulnes and prayers, thus the rich and the poore meete together; the Lord is the maker of them both.

And the Lord may haue the onely glory of his wise prouidence, though in giuing to each as pleaseth him, yea in satisfying each in this different measure here with thankfulnes and contentment. And so either of them may be prouoked to hunger after durable riches, the rich in that they are but tennants at will, and stewards for others, and therefore must giue vp their account: and the poor also hereby prouoked to hunger after heauenly treasures, in that they are wisely stinted & dieted of the present. And therefore as neither the Saints must reckon of these blessings, so neither must they measure the worth of their labours hereby, as if they did not serue God aright if they were not recompenced with aboundance; because as our seruice of God deserueth not the least, so to serue God for these things, is to serue our selues about him: and so though we haue our
reward

reward heere, yet we may misse of it in a better life. And therefore that *Iob* may not be iustly challenged to serue God for these things, they shalbe taken from him, that his secret corruption may be purged out, & sincerity approued. And on the contrary, many an hypocrite and earthworme shal haue his portion in this life, & be gluttoned in these things more then his heart can desire, that-so he may be iustly deceiued, in what he desires to be flattered, namely, an opinion of goodnes, and may also deceiue others hereby, that measure righteousness by outward prosperitie; & yet most fearefully also deceiue himselfe, not onely in finding no contentment in this his supposed happines, but on the contrary, being giuen vp by one delusion to another. That as he accounts it a scale of his vprightnes to be crowned with abundance, so he shal esteeme this his happines; either on the one side, to abuse these things by putting them to no vse but vsury, and so defrauding himselfe and others of the comfort of them; or else on the other side, imagining this his happines to crowne his head with roses, & fare deliciously every day, he shall be giuen vp to the abuse of these things by riot and excesse: not onely to the iust shame and confusion of all his ciuill honestie, and conceited goodnes; but to the iust ouerthrow of his conceited happines in them; as by his ryot and superfluity, bringing himselfe oftentimes to a morsell of bread, and yet

F

cannot

*Iob. 1.9.*Wicked how
they haue
them,How they vse
man.

cannot haue so much as the huske: which the Swine fed on, to satisfie his necessitie, and so hereby plunging himselfe into fearefull shifts, and wofull despair. Behold here the power of his delusion. And conclude we lustily hence, that the aboundance of outward things, as they are but common blessings, so they are often giuen to the wicked as curses, to hasten their destruction. And they are often denyed to the godly in mercy, to try their sincerity, their faith, and patience; and also to prouoke their appetite to more heavenly treasures. So that; it is not the hauiug of aboundance, but the right vse thereof, which is the blessing of God; 1. Tim. 6. 18, 19, whereby wee shall lay vp a good Foundation against the life to come.

Not the ha-
uiug, but the
right vse
makes the
Blesing.

3

And therefore it is but a delusion to imagine that the more we haue, the more we are blessed, as being the colour whereby Satan drawes vs on to this Bargarie; laying hereupon this false ground in our hearts, that wee must abound in these things, or else we cannot be blessed.

How these
prooue curses
to the wicked.

And so vpon this sandy foundation, rayling vp this Towre of Babel by diuers stories. As first, to take vp our hearts especially, to the compassing hereof, and so to preuent them of the true riches: Next to plunge vs into any base and carnal courses for the enioying of the same, and so harden the consciences in sinne. And lastly, to exclude repentance euer, by the enioying hereof, as if this were our happinesse,

to

to be secure of our Estates: and why may we not be secure, seeing we sit as a Queene, and shall see no euill? we say in our prosperitie, we shall neuer bee remooued; we haue feathered ourneests on high, and our habitation shall continue for euer. And so securitie makes way to sudden destruction; Thou foole, this night shall they fetch away thy soule: euen when thou sayest vnto thy soule; Take thine ease, thou hast goods laid vp for many years. Learne we hence therefore in the feare of God, to discern this dangerous colour, & so be we wise to preuent the same, as heretofore hath bene directed. The second colour wherby Satan draws vs on to this desperate Bargaine, is the pretence of our Callings: some wherof are such, as cannot be managed without abundance; and herein the delusion is more forcible, for the enthralling of the soule; both in that abundance, beeing an inseparable companion to greatnes, doth hereby puffe vp the heart, and so exalts it against the Lord, as if this great Babel were attained by our own wit and industrie, but vsually that we come to that fulnes without our owne labour and endeauours. Hereupon we grow carelesse in the vse of what wee came so lightly by, and either vpon vaine pretence of Munificence, we lauish out on such as wee purpose to honour, that so we may be as Gods, in bestowing where we will; or, we supply prodigalitie, by oppression of others; and so affect

2. Colours of
worldlings.

Danger of
High Callings.

a kinde of deitie, in taking from whom we liſt, and ſo on either ſide, doe willingly endanger our precious ſoules, either by putting confidence in that which daily we confound in our abuſe; or els by abuſing the truſt that is committed vnto vs, as beeing but Stewards for others, and ſeruants to the common good. Behold here then the deluſion in high callings; and learne we thus in the feare of God, to auoid the ſnare thereof.

How to remedie this euill.

Conſider we that high callings, though they require neceſſarie ſupply of aboundance, yet it is not ſo much for their owne, as the publique good: ſo to keepe their owne eſtate therewith, as that withall they remember, that they are ſubordinate to the Higheſt, who as he gaue them theſe things, ſo hee will require an account of the. And ſecondly, that they are alſo herein but ſeruants to the publique; ſo to carie their ſtate, as the Common-wealth may thereby flouriſh. And therefore they muſt euer baſe of their fulneſſe, to comfort the empirie ſoules. As good *Nehemias* did not take their ſet allowance of the Gouvernour, for the reliefe of the diſtreſſed. And in this moſt abſolute libertie, they muſt be confined within the boundes of beſt deſeruing.

Nche. 5. 13.

For the caſting of courteſies vpon a perſon, that is otherwiſe meritorious, is as ſeede that is caſt into good ground: which commonly yeelds. returne with much comfort, ſo that

that our care and paines is so farre from being cast away, as that wee reioyce therein. Especially, be they carefull to honour God with their fulnesse, in emptying of themselves, for the good of the Church and common benefit; that so they may giue vp their account with ioy. *This concerning high Callings.*

As for the other ordinary, and inferiour condition, though each through pride and discontent be ayming at the highest, yet let him here obserue the rules before set downe; and so shall he auoid the snare which lyes therein. And thus of the second Colour, drawing on to this Bargaine.

A third Colour there yet remaines hereto; Namely, the conceit of doing the most good: which seeing we then can lest do, when we haue most; therefore each desireth abundance, vpon pretence hereof: and so, either vpon pretence of doing good, swalloweth vp many euils in the gayning of these things, and so committeth euill that good may come thereof, whose damnation is iust; or else, which is worse, and yet a common case, though he hath got much wickedly, yet by doing of good therewith, he hopeth to make amends; and so is iustly met withall by diuine vengeance: either he is taken away in his euill getting, and so deprived of his hope of doing good, or making amends thereby; or else, if he bee spared to try his charitie, is it vsually any other, then either

3. Colour, pretence of doing good.

The snare herein.

Worldly-charitie decyphered.

to giue somewhat at his death, when he can keepe his *Mammon* no longer? and so it is not thanks-worthy; or if any come from him while he liues, what is it else, but either to greafe a fat Sow, and cast water into the Sea? or else, he parts with a Godgin to catch a Pike, his table is a snare, and his wealth a nette to make him friends therewith, or bridle his enemies: either he must haue a trumpet to bring him in present reward, and depriue him of the future; or hee giues with one hand, and kills with the other; the body must be relieued to enthrall the soule, or the soule is neglected; so the poore carkeffe may be refreshed, and that rather sparingly to kill it often with a lingring consumption; or glutted once a yeere, to fat it vp to the slaughter. Behold the ordinary charitie of *worldlings*, and iudge whether they proue good to themselues or others.

Remedy
hereof.

Euill not to
be done that
good may
come thereof.

Learn we therefore in the name of God, thus to preuent this delusion. As first, by considering, that as the holy God hath appointed lawfull meanes for the obtaining of his owne blessings, so that we may not doe euill that good may come thereof; so he requirerh no more of vs, then accordingly as he giueth: the widows mite is accepted; when we haue no more; and the pound of the Vaine glorious is reiected, where lesse will serue the turne. Neither the fruite of the body will procure any satisfaction for the sinne of the soule, but to do righteously and

and walke with God, this is acceptable with him. No other sacrifice of distributing to others, is so pleasing vnto God, but what is especially to the Household of Faith; what may further our owne and others saluation. Aboue all know we that God loueth a cheerefull giuer: and therefore while we live, and haue time, let vs be doing of good, lest to morrow bee too late; and let vs send our goods before vs to make vs friends of them, not leaue them behind vs, lest wee lose the comfort of them: and whatsoeuer we doe, let vs ayme at the glory of God, and doe it for his sake, who thought not his life to be deare for vs: that so casting our bread vpon the waters we may haue it againe. And thus of these delusions, which draw men to this Bargaine.

There followeth another sorte of deceits, which giues vs hope that though we haue ventured on the Bargaine, yet we may be free againe, of which we shall haue further occasion to speake in the last place. And so we come to the last place of obseruation; namely the judgement of the Bargaine, which if our Saviour may be iudge, will profit vs nothing; for so his words imply:

What shall it profit a man? that is as much to say, he shall profit nothing thereby.

It is a very hard match to hazard the soule, though it were for the gaining of the whole world.

The reasons hereof lie couched in the words

Matt. 6. 7, 8.

True charitie,
the Maikes.

Discouerie of
deceits, flatter-
ing the hope
of vndoing the
Bargaine.

Obseruation 4.
The iudge-
ment of the
bargaine, no
profit.
Reasons.

themselves, which do imply two things. First, a comparison of the price with the thing bought; the price is amplified, first by the matter thereof, which is the soule. Secondly, by the appropriation, it is our owne, as being our best part, yea indeed all in all; that which is the life of our life, that which must continue for ever with vs, when these things perish with the body; that which eternally shall rue this bargain, when we haue no other benefit thereof. Out of which two circumstances, the holy Ghost doth inferre the iniquitie of the bargain: as that first the immortall and diuine soule being made a price for these fading and earthly things, this argueth that we haue paid more for them then they are worth; and so withall haue made a bad market.

1 Price too
deere.

2 No hope of
recovery.

Because the
soule thus lost
cannot be re-
couered.

Secondly, that when as in other bargaines though we haue lost at one time, yet we may helpe our selves in another, yet this losse is irrecoverable, because our soules once thus lost can neuer be recovered againe; if Sathan haue once got hold on vs by this bond, we are like neuer to get out againe: because it is a bargain made willingly, and with great aduice and wisdom: abusing religion and conscience to the driving thereof, and reiecting all sence of religion and common honestie for the enioying thereof: what sacrifice now is left for sinne, to such that haue thus made a mock of the Sonne of God, and esteemed basely of his blood, in com-

comparison of the world: And therefore let no man deceiue himselfe with vaine conceits, as if hell would be satisfied, or God mocked. Doth he thinke to winde out of the bargaine by deceiuing the Deuill with this trickes, that his soule was not his owne, and therefore he could not sell that which was none of his? The holy Ghost here contradi&ts him: It is his own soule. Indeepe it is not his owne to saue the same, he must be bought with a price, and so is not his owne; but yet with this condition, that not as his owne, he may glorifie God therewith in body and spirit. To destroy and vndoe the same, so it is his owne, he hath this by inheritance, to be his owne destruction; our destruction is of our selues, & that it may appeare so, what God hath decreed, we willingly execute in our conuersing with the world: we will haue present payment whatsoeuer it cost vs, & so that we may enioy the pleasures of sinne for a season; we haue no respect to that great recompense of the reward. *Heb. 11. 26.* Oh but we hope to vndoe the Bargaine by doing of good herewith. So indeede we may do good to others hereby, and haply to our selues for a season.

But yet withall more confirme the Bargain, in that our doing good to our selues, doth but harden the heart the more in sinne, and lull it in securitie, to expose it thereby to suddaine vengeance: and our well doing to others may bee the vndoing of their soules; or though they fare

Answer to de-
ceits.

It is not our
owne,
how.

Deceit. hope
of doing good
with these
things.

This rejected.

the better easy way hereby, yet this doth not hinder, but that we may still fare the worse: as enioying more at their thriving vnder vs, or boasting & contenting our selues with others thriving, as hoping to make them our trumpes, or sponges in time of neede: howsoever, for good to other we may looke for indulgence, yet in the meane time we are cruell to our own soules; and so for this cruelty shalbe condemned and iudged of our selues.

Deceit
Hope of re-
pentance.

This dilated.

Oh but thou wilt say, though none of these things will serue the turne, yet I may repent of the bargaine, and so it may be broken. So did *Indas* of betraying his Maister, and yet he found no mercy: so *Asa* wept bitterly, and yet he found no place of repentance: Deceit is not thy selfe, God will not be mercifull to presumptuous sinners. It is impossible that if we thus sin willingly in the pride of our wisdom, that we shall finde mercy though we seeke the same. And alas, how doe we seeke for mercy in this case, but for feare of vengeance? and what remains there vnto vs but a fearefull expectation thereof? Is it with purpose to be ridde of our sinnes, or rather for hope we may returne to our vomit againe? or rather doe we not dream of mercy, and yet when we are awake we are as hungry? hanging in hel oftentimes without pardon about our neckes, because we haue not pleaded it in the acceptable time. Oh take heed to trie such conclusions with thy soule,

it

it is thine owne, and these things are but lent thee; & therefore take heed how thou part with an euerlasting inheritance, for a tenant at wil. It is thine owne, and must euer fare wel or ill with thee: and therefore be wise not to part with it, for that which when thou hast most needs of, will part with thee, and returne thy price againe, as the Iewes did vnto *Judas*, to beginne & encrease thine euerlasting torments. Oh how gladly now would worldlings wish that they had parted with their soules, neuer to thinke of them againe. But alas, heerein they are miserably deceiued; they part with the happines of their soules, which was none of theirs to giue, and all the good they gaine hereby, is, to haue their soules returned vpon them, and stick to them in their confusion, to the most desperate continuance thereof for euer.

And yet in the meane time there were some miserable comfort vnto worldly men, if they could for the present enioy their bargain. But marke I pray you how the holy Ghost sets down heerein, the subtilty of *Sathan*, and so discouers in the a place, the trechery of the bargain; *Sathan* will be sure of his part to fetch ouer their soules, though he neither can or would performe the bargain vnto them. First I say, he makes sure worke with them: he binds them by their thoughts, they do dreame of no other heaven: sleeping and waking this is their compasse, to be rich, to live in pleasure, say they

Reasons: that the bargain is naught, but not performed.

Sathan will be sure of his; how.

Psal. 73. 36.

cannot sleepe for this, they cannot wake but to this. 2. Hee bindes them by their words, all their talke is of the world, and how to compass the same: the Saboath is no other wayes sanctified; but to conferre therof, either abroad as occasion serues, or at home in their closet.

Here they blesse their soules in what they haue, or may compass: euery day too little to fetch in profit by lying or flattery, by detraction or whispering; their very tongues are set on fire of hell, to owne them to their Maister.

Especially, their way vttereth their foolishnesse, and slauerie to Satan; he is not so readie to offer, as they to execute: what by deceite in Bargaining, and fraude in selling; what by crueltie in oppressing, and cunning in vndermining; what by engrossing to themselves, and encroaching vpon others. He is not wise, that hath not a tricke to deceiue the Law, and so his owne soule.

Their purpose is well knowne to Satan by their words and actions, and so hereby he surely bindes them to performance of the Bargain. But now on the other side, doth hee performe with them? Nothing lesse. The holy Ghost sees out his performance, which he cannot; yet if, or though, supposing what may be, and so implying it cannot be. And indeed how can it be, that Satan should performe with them? Alas, the earth is the Lords, and the fulnesse thereof; and he giues it to whom he please. But Satan is the

Satan performs not
with vs.

the god of this world, and Prince that ruleth in the Ayre: True; but so onely repited of the wicked, that adore no other thing; so onely deputed vnder God, to deceive and plague them therewith. He offereth to Christ: All these will I giue thee. Alas; they were none of his to giue; he cannot so much as take an haire of our head from vs, without the dispensation of the most High; much lesse can he giue vs the least crumbe, but by leaue from God. And see here in a fable his notable treacherie; he offereth these of gift freely, which are none of his to giue: and yet wee must exchange our soules for them, which are infinitely inualluable.

Thus is not Satan able to giue vs these things; neither indeede are we capable of what hee so largely offers: What should wee doe with a whole world; whereof nothing is our due, and the least may serue the turne? Is it not at the least as *Saints* Armour, too heavy a burthen for vs? And when we haue the most thereof at the best; will it not prooue too heauie a reckoning without the blessing of God? Behold here then, the conclusion in the Bargaine: Neither can Satan giue what he proffers, neither can we receive the same: and indeed, neither would Satan, if he could, performe with vs, to keepe our desires as foote, and so thereby our subiection to him, to any base courses for the attayning thereof. He enuies our present happiness: and wee he not bridled by the wise

Obiect.

Answ.

Marth. 4. 6, 7.

3. We not capable of them.

3. Satan would not performe if he could.

and mightie Lord, so vnquenecheable is his malice against the power and government of our God; that if there were no other reason but to disgrace the prouidence of God, he would daily breed combustions, and desolations among men: No man should enioy a day of present happinesse, he would be tormenting before his time, and make hell euen with the earth by continuall butcheries and Massacres: But he is wisely restrained by the Lord, for the honour of his generall prouidence, and for the execution of his righteous iudgements against the wicked who serue him; they shall not obtaine what they desire, to the iust confusion of their hellish homage, and yet to the hastening of their finall vengeance, by this disappointmēt of their hopes; which either breed more griednesse in sin to compassse the same, or els bring forth fearefull despaire, to thrust them violently vpon damnation: and all this, as righteously by the Lord, vpon these that forsake him, so willing, by Satan and themselues: who haue made fallhood their refuge, and are hid vnder vanitie, and so no maruaile if they reape what they haue sowed; euen of the flesh corruption, and vtter confusion: Obserue here wisely, the treacherie of the Bargaine, and sit downe before hand, and cast vp thy peny-worths. Is it no profit to adventure thy soule for the world? Is the price too deare? and yet thou shalt be deceiued too: If thou haue *NAMIAN* Talents, thou

Vse hereof,
casting before
hand.

thou must haue a Leperbie also to the Bargaine. If thou hast thy desire, thou shalt haue leprosie in thy soule; or though thou part with thy soule, yet shalt thou still be fed with the wind: either thou shalt not haue what is promised, or be better without it, so to be giuen vp to the tribulation thereof, as thereby only to ripen thy sinne, and so hasten thy vengeance; or els to part with it when thou most depends thereon. Will Satan play thus false with thee, and cheate thee in thy Bargaine? *reuoq yqqad padoit olderab*

Oh then, be wise in the feare of God, to prevent his treacherie. Admire not these Gallants that reauell in these things, neither enuie their happines that haue payed so deare for them; lest this doating admiration, dancs and corrupt the eye of thy iudgement, that so thou mayest wish to be like vnto them; and enuie of their happines leaue thee to Satans malice, to be ensnared in such wayes which haue set them aloft. Looke into the Sanctuary of thy Gods to the ende of these men; that their present lustre may not bewitch thee: and be alwayes thinking of that life which is without end; that so thy heart may bee satisfied with the hope thereof. Build thy foundation by Faith, upon the Rocke, that no stormes may split thee; and let the load starre of hope guide thee through the surges, that the billowes may carie thee ouer safely, to thy desired Hauens: let patience be as the Helme, to keepe thee in a safe course.

How to prevent him.

and so shall experience be thy Steere-man, to
 stablish thee in present stormes: So experi-
 ence shall giue contentment, whatsoeuer doth
 befall thee, and contentment shall prouoke
 thankfulness; for what thou hast vnderstandedly.
 Thankfulness shall proue an holy venture, to
 returne thee with Vsurie; either with a greater
 measure of these things, as shall be fittest for
 thee, or with what shall be farre better: euen a
 supply of spirituall powerde, to hunger after
 durable riches; happy pouertie, that will make
 thee rich for euer, and blessed hunger that shall
 be thus satisfied. Oh, that we were wise thus to
 deceiue Satan! What roome could there bee
 for him, if the heart were so employed? What
 hope of preuailing, where the soule is thus ar-
 med? Oh, that we could be thus wise for our
 latter end! If we could daily renewe our repen-
 tance, how should we preuent, or reiect Sa-
 rans assaults? If we could be humbled dayly
 in the sence of our vnworthynesse, how should
 we be thankfull for the least? How could wee
 enuie and fret at the prosperity of others? We
 should now finde too much to doe at home, to
 haue any leasure to looke abroad; or if we looke
 abroad wisely, it will returne vs home againe;
 either to examine our selues whether we are
 such; or else to be carefull and circumspect o-
 uer our selues that we may not be such. What
 can we see abroad which may not more hum-
 ble vs vnder the hand of God, and shall not

our abasing in the presence of God, be the meanes of our exalting and acceptance with him. And what need wee desire the wine and the corne, when our God is at peate with vs? Is not he our sufficient portion, and shall we not with him haue all things else? Oh, let vs then make still sure of him, by seeking all from him, by renouncing all for him, and vsing all to him; resting in him onely, and not our selues, when we are at greatest worldly ease, and making him our refuge when we finde no rest elsewhere. How shall this tryall of our Faith perfect the worke by patience, that we may be perfect and entire, wanting nothing, enjoying all things, euen when we haue nothing, and being rich in content, though wee are base and condemned of the world? Happy contempt, to keepe vs from the loue thereof, and make vs long the more after heauen; yea most happy abasing of man, that casts vs vpon our God, to haue experience of his fauour, and euermore lasting compassions. Let them make the wedge of golde their hope, that haue no repose in God; and let their glory be their shame, whose belly is their God: *we require vniuersal peace*

2. Cor. 6, 7.

Let them take their fill of dalliance, till a dart be stricke through their Liuer; and let them be contented with the leprosie, that will needs run after the valents of deceit. Miserable foole, that will be thus led to the stocks, and as an Oxe to the shambles; wretched *Gehazi* that to receiue

H

that

that which his Maister refused, partakes of the plague which his Maister cured.

To conclude all, a Bargaine you see is a bruising; and our vn-satiabie hearts drive the same. A match is made vp, and we see the danger of it: wee are deceiued therein, and yet cannot helpe our selues. Let vs therefore bee wise to set bounds to our restlessse desires, and let vs turne the turrant contrary, that so wee may wade safely and enioy our endcauours; vnhappy they, that so desire, as that they can be sooner wearied, then satisfied with their labours. Miserable men that seeke for happinesse in finfull vanitie and changeablenesse, and can finde this their onely content to be restlessse in the pursuit of what they cannot compasse; or what they compasse, increaseth their miserie: most desperate their estate that haue no hope but in this life, wherein (notwithstanding) they are iustly deceiued and confounded. Oh then, happy they that haue the God of gods for their refuge, who sweetens vnto them all their bitter pillles, and hereby preuents surfaiting of worldly excesse: happy they that haue their affections set vpon heauenly things, which can neither be taken from them, though they are from them; and so being from them doe encrease their spirituall appetite, that so they may neuer cease longing, till they be satisfied with him. Oh happy are they that can be contented with their estates: because what the Lord disposeth is

is best and fittest for them; and yet by faith can still be restlesse after what is promised; that so God may fulfill the desires of them that feare him. Yea they are happy, and ever more blessed are they that vse the world as strangers and as strangers are entertained thereof; that so they may approue themselves to belong to another countrey, and may hasten to that Countrie and Citie which is aboue. This happinesse of the way, he which is the Way grant vnto vs, euen for his trueth sake; that so by him we may be conducted to the happinesse of our Countrey. To whom with God the Father, and the blessed Spirit, three glorious Persons, and one God in vnicie, might and maiesty be ascribed of vs and all Saints, as it is most due; all glory, power, dominion, and thanksgiuing, with all feare and obedience, both now and for ever. Amen.

with many be wille and vnto, comendat, am, bode

Conclusion to the Reader: Resolving certaine Cases of Conscience, incident herunto.

THus hast thou gentle Reader, a Briefe of such Meditations, which by obseruation of worldly courses I haue conceived, concerning the desperate estate of Worldlings, endangering their soules for the gayning of worldly commodities. And for thy further satisfaction herein, that thou mayest preuent deceit in thy Christian libertie, lest it be an occasion to the flesh; and follow thy earthly plough so that the better Plough still goe forward, I haue thought

it necessarie to adioyne hereunto certaine Cases of Conscience, whereby thou mayest be resolved in such difficulties, and seeming contradictions as appeare betweene thy generall and ciuill calling; that so thou mayest wisely subordinate the one vnto the other: and make thy ciuill calling, a furtherance to the perfection of thy generall. To this end, seeing, as the keeping of the Sabboath is a speciall tryall and furtherance of synceritie in all other occasion; so the maine quarrell of Worldlings is against the same: either they would vterly abolish the same that it may not be kept at all, or else they would delude and frustrate the power thereof vnder pretence of Christian libertie. Therefore the first Quære, shal be concerning the libertie which the Sabboath allowses.

1. Quære.

Wharvie of our ciuill callings, and other accedents thereto, may bee allowed vpon the Lords day.

To which we answer briefly, that such liberty hereto is onely allowed herein, as the word and equitie thereof doth confine vnto vs. Namely.

1. That in case of necessitie for the preservation of life, so that without present helpe it may be certainly endangered, wee may lawfully exercise our ciuill callings, but neither in the same manner as at other times, or to the same ends. First, I say,

Not in the same manner, that is; not with the same intention of the minde, which on this day

day must be more abstracted from earthly affections, then another day: not so much our loue to the person, as our loue vnto God, must now beare sway in doing the thing with an entire respect to God commanding the same, that he may haue the glory of our simple obedience; the, that man may receiue benefit thereby: which though I acknowledge is to guide vs at all times, yet specially the Saboth requires this retired obedience. And in our releeuing the person, though his body or state be in present danger, yet our principall ayme must be the reliefe of the soule by exhortation, reproof, &c. as occasion serues: and that without any respect of refreshing the minde or body by any such labour, which is lawfull at other times.

Thus is the different manner in regard of the minde; and so also there must be a difference in the vse of the body: as so to exercise the body as specially to humble and abase it by the manner of our labour; whereas at other times wee may more respect the ease thereof.

And yet so farre onely to exercise it as not to tire & weary it, if vrgent occasion donot require, lest wearisomenesse require some such recreation thereof as is not meete.

And if any vrgent occasion may bring wearisomenes, yet now in steed of such bodily recreation, the minde may be enlarged to heauenly meditations and thankesgiuing, thereby to refresh the wearied carcase.

H 3.

Whence

Whence it followeth that all bodily recreations that do not further vs to diuine worship, are vnlawfull on the Lords day: Because they serue onely to refresh the body after labour; which is restrained therefrō; otherwise I say, thē they shal make vs fitter to seruē God; when we haue any liberty to labour vpon case of necessity, though we may vse that liberty to wearisomnes, yet this is to be releued specially with spirituall recreation.

2 This inferreth that the vse of our Ciuill callings on this day, is not as they are Ciuill, but rather as they are abstracted from all Ciuill respects.

And this shall appeare the better, if we consider the different Ends of employment on this day from the other.

Our End on ordinary dayes, may be benefit to our selues, for the encrease of our outward meanes and maintenance in the world; so may we not do on the Lords day. Here wee must labour freely without hire or fee, our paines must be a free will offering without respect of recompence, to approue the sincerity of our obedience, wholly for Gods sake, and not our owne.

And that our labour must now be seuered from al respect or cōtentment of the body, but rather to the humiliation both of soule and body. The like must be resolued concerning such other workes as are allowed this day. As.

2 Workes

2. Workes of Charitie, which although they may now bee performed, (as relieuing the poore, visiting the sicke and afflicted) yet here they must be limited by the former circumstances, as after a diuers Nature and to diuers Endes then at other times.

1. Now they are to be performed more liberally then at other times, in regard of the matter we giue, because this day requires a restraining of our selues herein, that we may be more enlarged to others; both in that our lesse bodily labour hath need thereof; and the greater labour of the mind, requires the lesse, lest it be hindred and dilled hereby. And yet in regard of the manner, they are to be performed more sparingly: lesse time bestowed thereon, lesse wearying of the body; and all this that both bodie and soule may bee more free and ready in the worship of God.

The like may be concluded of that other bodily worke allowed on the Sabboath; namely, the view of the creature: Now the minde must be abstracted from all delight in them, as they serue for present vse, which may be allowed at other times; and onely inflamed hereby to glorifie God, in the wonderfull varietie and vse of them, for the aduancement of his power and prouidence in their creation and government, without any respect of right or vse of them to our selues.

Whence it followeth

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1. That

1. That all liberall vse of the Creatures in prodigall Feasting, &c, is now forbidden, but onely such as may serue necessitie, and bee agreeable vnto good reason.

2. Generally no other bodily labour is now admitted, but what is confined within the former boundsof necessitie and charitie, and the like, together with such other circumstances of different manner and end, as before are laid downe.

And thus of the first Case and Resolution thereof.

2. Case.

A second case ariseth; That seeing the Lord hath set apart but one day for his Service, and left vs fixe for our ciuill callings: Whether it be not lawfull to spend more time in following the world, then seeking after heauen? And so whether though our thoughts runne more vpon present occasions of this life, then vpon those of a better, we may not yet haue comfort that our estate is secure, our interest good in eternall happinesse.

The Resolution hereof consists, First, in the Consideration of the right vse and intent of the Sabboath, which is principally to confine and employ our thoughts wholie vpon heavenly things and such occasions, as that day are publicly offered to further the same, and that for two ends. One, that this heavenly employment of our thoughts on this day, and so of our words and actions surable thereto, may be both a resemblance of our pure and perfect estate in heauen,

heaven, when all our thoughts, words and actions shall be thus wholly exercised, and also on euident of our right in that happinesse, and withall may prouoke vs to sigh and hasten to that perfect estate, by how much our experience of sayling in these things on this day argues our shortnes and aberration from that perfection.

And hereupon followes another vse and intent of the Sabboath; Namely, that by restraining and setting our thoughts now onely vpon heaven, he objects wee may at all other times keepe them better in order, that though they may haue libertie on the other dayes to worldly occasions: yet by the former imployment of them on the Sabboath, they may now be so bridled and seasoned with holy grounds and Spirituall ends: as that we may so vse the world as if we vsed it not, our hearts may not bee set vpon the same, though we must conuerse therewith: but both lifted vp to God for the sanctifying of our businesse, and kept still euer with God in the prosecuting thereof, and so returne vnto God for the blessing of the same, and relie again vpon God in waiting on his providence, and meditating of the heavenly riches: making still these worldly occasions daily matter to humble vs hereby, in that we cannot be without what in some sort hinders our intire fellowship with God: to exercise our Faith and patience, in that our labour is nothing without the blessing of God: to try our sincertie, that we can

spare time for heavenly occasions, and season our earthly affaires with Spirituall Meditations. And so to prepare vs by a daily viewing of our reckonings, and making euen with God, to our great account; and so hereby to fit vs, the better to the next Sabboath, and so to prouoke vs to hunger after the eternall Sabboath.

Thus doth the right vse and entent of the Sabboath extend to the holy ordering of our ciuill Callings.

And surely if we consider rightly in the second place, the right vse and ende of our ciuill Callings. Which is not so much for present maintenance of life, or to thrise thereby, as to humble vs vnder the mightie hand of God, in that we haue need of such meanes, which had not sinne entred into the world, we should not haue had; and so daily to renew repentance and thereby to prouoke to loue and compassion towards others; that so we may lay vp a good foundation against the life to come. The wise consideration and comparing of both these together; both the right vse and ende of the Sabboath and our ciuill Callings, will happily further the resolution of these doubts, and satisfie the Conscience, in any scruples that may arise there-from.

For out of this comparison will arise these conclusions. First though the Lord hath allowed vs fixe dayes for our ciuill Callings, and but one for the generall, yet from this proportion

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it doth not follow, that though more time be allowed for our worldly occasions then for our spirituall, therefore wee may enlarge our thoughts so much the more after worldly things, then after those of a better life: seeing as our ciuill Callings are ordained, not so much for the maintenance of this present, as that life which is to come; so our managing of them must bee Spirituall, with thoughts and actions deriued from that Fountaine, guided by the same Rule, and ayming at the same End.

And therefore as the Sabbath doth re-
strain vs altogether from these carnall world-
ly thoughts, as being simply euill on that day:
so neither doe the other dayes otherwise allow
them, then as they proceed from a spirituall in-
tent to glorifie God in obedience to him in
our Calling, rather then to enrich our selues,
and so ayme at a Spirituall end, euen the fur-
thering of vs to a better life.

The Summe of all is:

1. Our ciuill Callings one the Lords day
must wholly cease, but vpon the former oc-
casions.

2. On the weeke dayes they must be follow-
ed, not with worldly but with heauenly minds.
They must be begun with Prayer, both priuate,
and if it may be, with the Familie: they must be
continued with spirituall Meditations, tending
to weane vs from the loue of them, by experi-
ence of the manifold distractions, the basenes,

and corruption incident thereto, and so prouoking to raise vp the minde to heavenly objects; and they must bee ended with contentment, and thankfulnessse, with prayer, and humbly submitting to the will of God, and waiting by Faith his glorious Blessing.

Thus if we doe, our thoughts (though conuersant with the world, yet) shall haue sweet commerce with heauen; our time, though more dayes spent in our ciuill Callings, yet now thus employed, shall sanctifie them vnto vs, and sanctifie vs more and more by them, and so make every day a spirituall Sabboath. Thus we shall walke with God, while we haue dealing in the world, & haue our conuersation in heauen, while wee are thus strangers on the earth: Our thoughts though employed vpon the world, yet shall not rest thereon, but retire againe to their true Center of heauen; and our wayes, though trauailing in the world, yet shall still be ayming and hastening to our country which is aboue. So that, though we liue in the flesh, we shall not liue after the flesh: and though we may take care for the flesh, yet wee shall not care to satisfie the same, nor vse our libertie as occasion thereto. In a word, we shall hereby so vse the world, as that we may not loue it; we shall so desire to liue, and seeke meanes for the maintenance thereof, as that still wee shall bee ready to die, and to leaue all for Christ.

And

And this may serue for answer to the second Question.

Hence ariseth a third scruple: Whether it be not lawfull to desire riches and aboundance.

To which we answer: 1. By a distinction of riches, which may be considered: 1. As they are necessary and sufficient, and so a small thing may be counted riches, as contenting Nature and being sufficient for vs. 2. They may be considered as they are in the estimation of the world, and in their own Nature, and so aboundance is to be deemed riches, & so they are vnnecessary.

A 2. Difference, now to be considered, is of the persons which may desire them, which are of two sorts. First, publike, such whose Callings cannot be well executed without aboundance, as that of the Magistrate, and such other publike Callings. Secondly, some persons are priuate, and these also in regard of their charge and such like occasions, may lawfully desire more or lesse.

A 3. Difference is in respect of our desires, which are either absolute, such as require simply the performance of what we desire, such as are all desires for Spirituall graces, which for the grace simply must be absolute, though for the measure thereof they may be conditionall.

2. Our desires are conditionall, with subiection to Gods will, as may make most for his glorie and our good, and so ought all our desires be for earthly things: because that God

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hath so onely promised them, as they shalbe for our good. And so must we onely desire them. Out of these distinctions arise these conclusions.

1 First we may generally desire riches, as they are in the first sence necessary and sufficient, not as they are lesse necessary & abundant. *Genes. 28. Deuter. 17. 16. 17. 1 Tim. 6. 8.*

2 Secondly, we may desire what may aswell fit our callings as persons; though this may be satisfied with lesse, yet the calling may desire more, and so such callings as require state and maiestie, may require abundance: yet so as that,

3 All our desires for these things must be conditional, submitting to Gods pleasure, both for the thing, as also for the meanes to obtaine the same; and so for the measure and continuance thereof vnto vs, and so not enlarged by our owne couetous minde, but confined to the iudgement and example of the most sober and frugall persons. And therefore,

4 All our desires for these things must be accompanied with prayers vnto God, both for the thing we desire, as also for the measure and blessing thereon.

Thus may we lawfully desire Riches.

A fourth question ariseth hereupon, whether we may vse such meanes for the gathering of riches as mans law doth tolerate, and come not within the compasse of the Penalty thereof: As vsury, Monoppies, letters of mart, minding

ding, with Infidels and Idolaters, sentering and burnishing our wares, by pressing, slicking, and keeping in and storing our commodities; changing of our callings, &c.

To which we answer, first by some generall rules to all. 1. That whatsoever is not against the law of equitie and charitie, without intent to deceiue, as we would be done vnto, that may lawfully be done herein.

That wherein the law of man is subordinate to the law of God, we may safely venture.

That the law of man may dispense with some things which yet it allowes not simply, but so only tollerates as to preuent a worse mischief; so confines in the tolleration, as indeed in a manner implyes the impossibilitie of what it tollerates; or condemnes the same. Of this nature is vsury, which though it be tollerated by mans law, yet is restrained within such straight limits, as if the law were straightly executed, it might easily restraîne what it seemes to tollerate. My purpose is not to enter into the mystery and sleights of this dangerous Trade. I leane this to that worthy treasure of Maister Doctor Fensom, who hath very profitably waded heerein. Only my cōclusion is, that though couerousnes is vially the ground and Broker hereto, yet there may be some vse therof, vpon some necessary occasions & extremities in these barren times, wherein so few will lend freely, and few make conscience to repay what they borrow, as

may tolerate the same; and that rather for the borrowers sake, then the lenders: so that oppression be hereby avoyded, and the rules of equitie be obserued: which, because each mans vpright conscience must be the iudge, therefore I leaue the discussing and ordering thereof to that foueraigne arbitrement touching Monopolies, & engrossing of commodities though they be somewhat of diuersenature, and being abused, may tend to the oppression of the subiect, enriching of priuate men: yet seeing the Prince hath his prerogatiue, and may lawfully aduance whom it please him, seeing heereby there may be a speedier vent for the inning of commodities from abroad, if few buy vp the same, that they may not lye vpon the Merchants hands, and so be hindred from his seasons and occasions of venture; and hereby also there may be a speedier communicating of them to the subiect, that is to retaile them: I see not but that these courses may be lawfull, so that,

- 1 Priuate gaine eate not out the Publique.
- 2 The subiect be not oppressed.
- 3 The Magistrate defrauded, & scandalized.
- 4 And so the peace and welfare of the common-wealth preserued concerning Letters of marr. These howsoeuer in time of peace with forrain nations, I hold them vriterly vnlawfull, because they tend to the violation of leagues: yet in time of hostilitie, I imagine they may haue

haue some vse, especially with the enemies of God & true religion; because we are commanded to roote them out, and heereby wee may both discouer their designs against vs, and also wisely curbe, and defeate the same, by weakening their forces, and ouertaking them in their mischicuous intents. And therefore;

1 So that priuate gaine be not principally ay-med at.

2 Cruelty and extreameity herein be auoyded.

3 Neighbourhood be not infringed.

4 And only the ruine of Gods enemies be intended: I hold also that these may in some measure be tollerated:

As for trading with Infidels and Idolaters, this howsoeuer it be generally forbidden in the word, as leagues & confederacies with them, 1. Cor. 6. 9. Deuter. 12. Of. 12. 1.

2. Cluo. 20. 37

Iudg. 1. 24

Gen. 14. 13. 31.

27. 26. 31. 31.

44.

Yet seeing we haue presidents in the word of commerce with Infidels: as of *Abraham* with *Escol* and *Aner*; and *Abraham* and *Isaac* with *Abimelee*; of *Isaac* with *Laban*, *Iosua* with the *Gibeonites*: These in some Cases, with some special bounds, may warrant this libertie,

As when we haue no other to commerce withall; and without commercing with them, we cannot be supplied with necessaries; because life must be maintained: & what is theirs, by al peaceable means, we may partake of. Provided that we be not drawne heereby, to any more the necessary dealing with them for com-

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modities,

modities, auoyding further familiaritie and neerer communion, lest we be drawne hereby, by degrees to communion in Religion, and so forsake the liuing God.

But rather labour hereby our constancie and wisdom, to win them to the true keeping of that golden Rule: Let them returne to vs, but returne not we vnto them, *Ierem. 15, 19.*

Tentering,
Pressing.

1. Touching those ordinary sleights of tentering, pressing, sliking, garbeling, washing, &c. of our wares; though there be much deceit in them: yet there may bee also some lawfull vse thereof, with these conditions.

2. That hereby only our Wares may be made more saleable, and yet so as the glosse and stretching of them, diminish not the substance, and goodnesse thereof.

3. Be not a meanes to enhance the price, aboue the worth thereof: by making them seeme hereby finer and sounder then they are indeed.

4. That we propound the common rule of Equitie; to doe to others, as we would be done to our selues.

Keeping in of
wares.

The like may bee sayde, concerning our keeping in, and storing vp our Wares, wherein though we may aime at a private gain, to raise the present prices, or else to expect a deerer rate, &c: to defraud the Common wealth of its present necessitie: yet herein also there may be some allowance, both in times of plentie, and in time of scarcitie, especially for all kinde of vit-
tuals

Qualls. In time of plentie, that so excesse may be prevented for the present; and extremitie may be relieved in time of distresse: and to this end our Garners and Store-houses in the Citie and elsewhere haue speciall vse, to plucke downe the prises in time of dearth, and so to refresh the hearts of the poore; as also to provide, if supply should not come in abroad. And so also in times of penurie, that never there may be no extreame want. So *Ioseph* by diuine warrant stored vp, that the Church might be relieved in extremitie. So haue we relieved our neighbours, and they vs.

Gench 42.

Otherwise, for those tending onely to ornament and superfluitie, I hold, that we may not keepe in our Commodities, especially if it tend to the spoyling and corrupting of them; vnlesse we cannot sell them, that we may bee sauers thereby: and yet in case of returning the price, or for the common good, we must vter them though it be to our losse, because in such cases we are bound to giue freely, rather then our Commodity should be lost, or the poore lost for want of them; and so to depend vpon the Prouidence of God. As for changing of our Callings, though this may serue to argue discontent and want of Faith, in depending on the prouidence of God; yet seeing some Callings depend vpon the custome and fashion of the time, which is alterable, as of kindes of apparell: some depend vpon casualties which

Changing of Callings.

Cappes, Miniuer, Hoods.

may ouerthrow the same: many things haue beene vsed in Poperie, which now are antiquated; many things may be currant occasions of commerce with such and such forraine Nations, where the cause being taken away, the effect must cease. And the Lord furnishing his children with wisdom and insight into all necessarie occasions, necessitie may force and enable them, if one will not serue for maintenance, that another may be followed: yea, it may so fall out, that our aptnesse to one may bee more then to another, to which notwithstanding we haue been bound. Especially, seeing it falls out that some Callings may haue for the most their ground from custome and vanity, and not from conscience; as generally of tyring, and such like, and tend to the satisfying of the flesh: I see not but in such Cases, it is not only lawfull but necessarie euen to change our Callings, lest otherwise wee make ship-wracke of good conscience, and defraud our selues of that libertie which God and Nature allowes, and limit the prouidence of God to our meanes, which extends it selfe to all lawfull. Provided that still we keepe the distinction betweene Authoritie and subiection; remembring that wee may so change our Callings, as still to keepe our selues within the compasse of our generall bounds, which are, still to be subiect to gouernment, and so onely vnto them, as to serue them in the Lord. Not encroaching vpon the Calling of
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the Magistrate; nor by out libertie, advancing
the Magistrate above what is meet; but still ser-
ving one another in love, and all studying to
serve the Lord Christ.

whether one man may have divers Callings?

As, the Minister may be also a Magistrate?

*One Trades-man may exercise divers small
Callings?*

To the former we answer generally, that where
Callings are subordinate to each other, there in
case of necessitie, one may supply divers Cal-
lings, as his abilitie is thereto: so the Minister
may in some Cases and degrees, execute the
office of a Magistrate.

2. Magistrates are of two sorts: 1. supream,
and soueraigne, as the King: and 2. Inferior and
subordinate, as such as are appointed under
him, for the easing of his burthen, and better
serving the publike good: so a Minister may be
a Magistrate, though he may not encroach up-
on the supreame authoritie. I say hee may not
vsurpe soueraigne Government; because this is
a marke of Antichrist, 2. Thess. 2. 9, 10. This is
contrary to the Word, which commands all
both Priests and people, to be subiect to the
higher Powers. Rom. 13. 1. This cannot be for
the preservation of the common Peace, which
is by Vnitie, and Reformation of all abuses
which tend to the disturbance thereof. And
how shall the faults of Ministers be corrected

but by the supreme Magistrate? how shall their wrongs be righted but by him?

Yet I hold that a Minister may be an inferior Governour; because it is lawfull for the Magistrate to bestow honour and authoritie, as it pleaseth him for the publike good.

And this authoritie given to the Ministerie, may tend to the publike good; and the glory of God, as hereby,

1. Their Persons may be better accepted, and preserved from contempt.

2. Their Callings be executed more currently, when they have some power to reſtraine open and grosse evils, and compell the Outward man to conformation in Religion.

3. Their constancie and courage herein, as it may ease of a burthen, so it may confirme and encourage the supreme Magistrate in the love and maintenance of the Trueth: so that still the holy Order of subiection bee kept, that all this bee done with direction from the supreme Power, and returne thereto: and confusion be avoyded; that we To execute these severall Callings, as that still we reserve a distinction betweene them, and oppose not those things, which are wisely to bee subordinated, which we may doe.

1. If we consider that there are some speciall actions particular to each Callings, which on either side may not be encroached vpon. As, the Magistrate may not preach, minister the Sacra-

Sacraments, &c. because this is peculiar to the Minister. So the Minister (I mean as a Minister) may not prescribe Lawes, execute the Penalties of them, Determine of the persons, and goods of the subject, &c. because these are the Magistrates Prerogative.

2. That all things bee done with direction from the royall Canon, & ayme at Gods glory.

3. So is it in the reformed Churches, where the Consistorie doth as well medle in Ciuill, as Ecclesiasticall occasions. And is it any other in our Honourable Court of the High Commission, and in other Consistories of our Clergie?

As for the other; That one man may exercise diuers ciuill Callings: As this is, apparent by the practise of our Land, where some Merchants euer vse other Trades: Merchers abroad sell things belonging to many Trades; so I see not but that it may be warrantable by the word, which so enioyneth vs to be contented with the Calling that God hath placed vs in; as the seruant, while he is a seruant, is not to encroach vpon the Calling of the Maister; as that is denieth nor, but when we are for our selues, we may follow what Calling we please, though we bee not bound thereto; so wee haue skill therein, and respect the publike good, hinder not our Spirituall Calling: and obserue the Sacred Lawes and Customes of the Countrey where in we liue; because one Calling will not serue to redeeme the time; and maintaine our charge

and therefore in these respects we may lawfully imploy our selues in diuers.

To conclude this point, and resolu all in one Case, which is mainly stood vpon:

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NAmely; whether a man cannot liue in the world, and thrise in his calling, without ship-wrack of a good conscience. To which we answer: That though,

The contrarie hereof be, *Vox populi*, The voice of the people: That conscience is dead, or goes a begging; meaning that the world admits not the rule of conscience, or if it do, it cannot thrise: yet,

That we may liue and thrise with a good cōscience is manifest, 1. Because it is promised as a blessing and fruit of godlinesse, *Psal. 112*: so that, *1. Tim. 6. 8*.

2 Our ciuill Callings in the world are subordinate, not contrarie to our Christian Callings; and so,

3 We cannot keepe a good conscience if we liue not in a calling; & perhaps thrise not thereby: Except in case of triall, when God wil exercise our Faith and patience; in keeping vs from hand to mouth; or exercise our sincerity in not answering our endeuours for the present, lest we should seeme to serue God, that we may thrise: or finally, by some casualtie.

Of our Calling may be mean, such as yeeld onely

only so much exercise daily, as may serue necessity, and so cannot promise aboundance, but onely yeeld competency and sufficiency, for necessarie maintenance, which may be accounted thriving, though we attaine not to great riches; and yet even in these the blessing of God is admirable, where Religious wisdom teacheth parsimony and diligence to better our estates.

Or our callings may be vpon adventure, such as depend vpon diuine providence, in blessing our going out, and coming home: which seeing it is arbitrary as may make most for Gods glory, and our chiefest good; therefore if hereby we attaine not to great matters, yet herein shall appeare the blessing of godlinesse, that we shall be content with whatsoeuer our wise and gracious God shall dispose, and whether it be much or little, it shalbe but sufficient. He that gathered more Manna had but to serue his turne, and he that gathered lesse had no want. *Exod. 16. 19. 20.* To conclude all,

1 Labour we first for grace, and these things shalbe cast vpon vs. *Math. 6. 33.*

2 If not in aboundance, yet in what shalbe best for vs, to further to a better life.

3 It is good that still we should finde some want in these things, that we may not set our hearts vpon the, but hunger after durable riches.

4 And therefore let vs liue by Faith, & not by sence, waiting vpon the blessing of God in what

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we haue, that it may be sanctified vnto vs, and waiting vpon the power and prouidence of God in what we haue not, that wee may bee suffised in the needfull and fittest occasion: or recompensed with what shalbe better for vs. And when we haue canuaesed and studied all, remember we that some corruption must fall out in these things, to humble the flesh, and cast vs vpon Christ our sufficient riches. And that a good conscience, as it shall guide vs through each particular occasion, that wee make not ship-wrack thereof, so it shall also abase vs in our greatest sincerity, that though we know nothing by our selues, yet herein wee may not be iustified, but still labour to be found in Christ, not hauing our owne righteousnessse, and endeouour to be found of him in peace, at his glorious appearance.

And if this shall not sufficiently satisfie thee in whatsoeuer scruples may fall out herein: I aduise thee to comend thee particular doubts in humble prayers vnto thy God, who will fulfill the desires of them that feare him, and satisfie thy carefull soule that waits vpon him. And so I hartily comend thee to the word of his grace, whereby thou shalt be enformed sufficiently in whatsoeuer may hinder the pece of thy conscience, and build it vp further in all wisdom and spirituall vnderstanding, that thou maiest be able to discern of things that differ, and so trying all things, maiest hold that
which

which is good, and grow vp thereby in all
power and conscience of sinceritie and righte-
ousnesse, that so thou mayest be per-
fect and in tire wanting nothing,
vnto the full measure of the
age of Iesus Christ,

In whom I rest thine and the

Churches seruant

Thomas Couper.

which is good, and good is the
power and confidence of the
conscience, and the conscience
is the witness of the
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2 Whether we may imploy more time, & exercise our thoughts more vpon worldly then heauenly things, seeing we are allowed six dayes for our ciuill Callings, and but one for our generall. p. 56. 57

3 Whether it be not lawfull to desire riches, and abondance. pag. 61. 62.

4 Whether we may desire such meanes for the gathering of riches, as mans law doth allow: As,

1 Vsur.

63.

2 Monopolies, and engrossing of wares. 64.

3 Letters of mart.

65.

4. Trading

The Contence.

- 4 Trading with Infidels and idolaters. 65.
- 5 Tentering, pressing and such like. pag. 66.
- 6 Keeping in of wares. pag. 67.
- 7 Changing of Callings. pag. 68.
- 8 Whether one may haue diuers Callings. 68.

*As the Minister may be also a Magistrate, one
trades-man may exercise diuers Ciuill Callings
whether a man may thrine with a good consci-
ence. 69. 70.*

Math. 16.